





only institution of which we now so proud to be pointed as an assurance of our degradation and our enslavement. Two hundred years ago, we pointed to the laws hanging witches as evidence of our Christian character; that we lived in a land able and willing to swing over the gibbet, the best and best of our chosen bridegroom, every honest woman who dared to live a single day, and wear the reputation of being a witch. We point now to the laws hanging witches as an assurance that only of a want of civilization, but of Christianity. The time will come when our "degraded railroad" will be just as much a reproach, just as much a laughing-stock as Gallows Hill in Salem, the Gallows in which they broke the necks of harmless, innocent women for witchcraft.

Our "Underground Railroad," of which we are now so proud, and in which we are fond of being stuck, but on which few are willing to be conductors—the time will come when men will read in History of it and they will wonder if it can be true that in the afternoon of the nineteenth century, the soil of Massachusetts was not safe enough to shelter a defenseless and innocent woman. We may well rejoice, since that is the condition of our country and this Commonwealth, that there are men in the world, where freedom has an abiding place, and that the Underground Railroad does exist, and that upon it, as on the highway to heaven, we can send our weary, desponding, despairing pilgrims, to find at last a resting place on Abraham's bosom from the hell of American slavery. But, Mr. Chairman, I shall protest my remarks too far. There is no need to say these things, or to the illustrations of them. There is another part of the resolutions equally important to us. I do not know whether you now present me ready to join in the remaining position of the resolutions, or ready to pledge yourselves in behalf of the enslaved; or whether you are satisfied yet that freedom is better than slavery. Well, Mr. Chairman, I can easily suppose that to be true, because I have already affirmed that the reason why the last of August is not observed is, because some are not yet born.

Give a horse his provender, his straw and his blanket, and it is all he asks. Offer him a bag of oats and a bag of gold, and of course he will take the oats—fool if he didn't. So if you give a man freedom or provender, if he is a man, he will take freedom. When you offer him the alternative of freedom or death, if he is alive so that he can die, he will say, "Give me death."

Perhaps you are not satisfied yet yourselves that slavery is not preferable to freedom. Before the British Parliament was ready to obey the voice of the British people, and pass the Emancipation Act, it had to be convinced that the enslaved would be better off, provided you paid them sufficiently, with hired labor than with slave labor. When this was proved, Parliament, like other weather cocks when the wind blows from the north-east, turned towards the south-west. That is the kind of morality and economy of most men. Demonstrate to a man that slavery is more profitable than freedom, and he goes for slavery. Demonstrate that liberty pays better, and he goes for liberty. We are indebted to the church for that morality, for religion is on the same principle. Men are warned to repent, not because there is any virtue in repentance, nor because goodness is any better than vice or sin, but because heaven is the reward of the righteous, and hell the doom of the ungodly. Now, if you could only change the position, would there not be a most desperate falling from grace? For a greater part of those who are in what is called the "straight and narrow road," are only kept there by the yelling of the bells around on each side of the track. They say, "You are having your good time now; we should be glad to join you; we are going to have our good time hereafter." So in regard to slavery in the West Indies—the idea of freedom for the sake of freedom, and justice, for the sake of justice—why, the commercial world was calculating profit and loss upon it. Now I say we are indebted to the pulpit for that morality. And until we are prepared to give freedom to the slave, at any cost, we are not prepared to celebrate this day. Until a man is prepared to live the life of the righteous, without regard to future reward or retribution, he is not living the life of the righteous. Until a man is willing to do right, without the promise of "golden payments," on which to walk in the streets of the New Jerusalem—no matter what he professes, he is yet in the "gall of bitterness and in the bonds of iniquity." Until he is willing to do right for the sake of the right—beaten, or go heaven, or hell, or no hell,—he is not doing right at all. When men have to be hired to do right, the very fact shows that the heart is full of all unrighteousness. We are not prepared to celebrate this day, until we have laid aside our state and penon, and have done calculating "profit and loss." The question of the slaveholder should not be how he shall be compensated, but it will be his agony, day and night, how he can compensate the victims who have suffered so long in his behalf. Suppose the West India Islands had been made desolate, suppose their commerce had been wrapped itself in its own shroud, and gone down to sleep forever in the caverns of the ocean; suppose the plantations had become desolate of inhabitants, until all the scenes of Nineveh and Babylon were reproduced—what then? If God said, execute justice in the morning, under these heavy burdens, and let the oppressed go free, and the deed was a righteous deed, and the consequences God will make right in his own good time. I do not know what would be the fate of the slaveholding States in the event of emancipation; but, unless we are prepared to lay aside all such calculations, we are not prepared to celebrate this day.

Still less are we ready to pledge ourselves in the presence of four millions of slaves, and before their righteous God and Judge, to achieve their deliverance or sleep in death. There is a solemn consideration connected with this resolution. Why are we here? For one, I come here, feeling the importance of the day. It seems that in the observance of this day, we stand upon holy ground. I think if the Jews observe their "passover" with such solemnity, still more solemn and impressive is their duty to us.

This is the anniversary of that sacred morning, when the "angel of God" passed over the British West India Islands, unlocked the prison doors, and held every captive free. It is to me a most religious time, and if ever I am solemn, it is on occasions like this, and if ever I feel like receiving my solemn obligation to God and the enslaved, it is at an hour like this. I have asked this question of heart when they would sell the daughter of our heart. None of you can answer. I have asked none. How much better is a man than a sheep? The question has never been answered yet. Human arithmetic can never compute it. The mathematics of heaven are entirely equal to it. Your child is of more value than many sparrows. The liberty, the virtue and holiness, the sanctity and soul immortal of your daughter,

who can compute them? There are in our country two millions of the daughters, of the wives, of other two millions of our husbands and fathers. The liberty of every one is worth more than the whole of the material world. We admire the grand and sublime in nature as the handiwork of God. We stand before the ruined castle and cathedral of the old world, overwhelmed with delight and admiration, shrouded with melancholy and with sadness. But a man enslaved is a greater and a sadder ruin to contemplate! We stand before the shrouds of Niagara, penetrated with astonishment and awe; there is the voice of God; in its thunder he speaks, in its rainbow is the flash of his eye; in its mist is the robe in which he veils his countenance; and we feel like putting off the shoes from our feet before him. In the sight of God, the tear of one poor slave mother, gleaming on her care-worn and sun-browned cheek,—the sigh she heaves from her bosom, reft with anguish,—they are dearer far to God than all the thundering Niagara of all the worlds that dot, like islands, the boundless ocean of space. And of every child of his is this true.

I have said there are four millions of them slaves. We have come to celebrate the joyful event in the West Indies, and to pledge ourselves,—as help us Heaven, and heavenly grace,—that we will not cease our efforts in behalf of the enslaved, until victory shall crown our labors, or death shall release us from them. Saw we ever so holy an hour as this? Did the sun ever shine upon more serious and solemn surroundings? The law of God is, "Thou shalt love thy neighbor, and thy neighbor's daughter, as thyself, and the daughter of thy bosom." Now, if heaven is hardly glorious enough to purchase a consent from you, that your daughter should be enslaved, what of the millions who are in slavery?

I fear that but few of us are prepared for the latter part of the resolution. We can make professions of religion, we can join the Church, but that means nothing. We can become members of the Republican party, but that does not mean much. Yet it does mean something to belong, heart and soul and life, to the Anti-Slavery cause.

\* \* \* Now, Mr. Chairman, you will bear witness to the truth of what I say, that to become one with the Abolitionists, to labor for the cause of humanity, in a country that has not found out that the last of August is a high and holy day, is quite another thing from what it is to belong to the Church. Any body can belong to the Church but honest men and women, and there are not many of them now-a-days. It takes ten times the Christianity to come out of the Church, that it does to go into it. Nobody dares dispute that. I will bring my remarks to a close, commending that part of the resolution to the consideration, at least, of all who are present. For one, in the strength of God, I am determined to persevere in this warfare until victory shall perch upon my banner, or death shall silence my voice.

#### THE SLAVER RAWLINS.

The attempt to bring to justice the officers of the slave bark Rawlins has turned out like all other attempts of the Administration of which slave-traders have been the objects. This vessel, which belonged to Mr. Tamm, the famous Savannah slave-trader, was found some time ago in the Bay of St. Joseph's, an out-of-the-way place, a little to the westward of Appalachicola, where she was seized by the Steamer Vixen, belonging to the Coast Survey, and at that time employed in that vicinity. It was ascertained that the Rawlins had last cleared from Havana, bound to the coast of Africa. Not only was there abundant evidence that the vessel was fitted out for the slave trade, but it also appeared from the statements of some of the crew that a murder had been committed on board. A few days out from the Havana, a quarrel had arisen—on what ground did not appear, between the American officers and a Spaniard who was to act as captain after the vessel's arrival on the coast of Africa. This quarrel resulted in a desperate fight in which the Spaniard was killed and his body thrown overboard, after which the bark's course was changed and she was taken into the Bay of St. Joseph's, where she was seized by the Vixen. At the time of the seizure the captain was not on board, but he was afterward arrested and imprisoned at Pensacola. The vessel was taken to Appalachicola, where the first and second mates were indicted and tried in the United States District Court for the murder of the Spaniard. The evidence against the two mates was nearly the same, but while the second mate was tried first, was found guilty of manslaughter the first mate was acquitted. The second mate was sentenced to three years' imprisonment, but soon after escaped from jail. The captain, while preparations were being made for his trial at Pensacola, also escaped.

Meanwhile, the landing of slaves on the coast of Florida seems to be going on with impunity. The revenue cutter on the Savannah station has lately been employed to look up cargo said to have been landed from the schooner Experiment. The result of the examination left little or no doubt that slaves from Africa had lately been landed near Jupiter's Inlet, but of course it was found impossible to trace them.

#### RELEASED AT LAST.

We see by the papers that Capt. Bayless has been released from his imprisonment in the Virginia Penitentiary. But who was Capt. Bayless? Why was he in the Penitentiary, and how was he released?

Two years ago we remember there was quite an excitement about his case. But Capt. Bayless went to the Penitentiary—and soon after his gloomy walls closed around him, the busy world forgot that he lived. He was always known as a humane, benevolent, generous, christian man. He was captain of a vessel which traded to the ports of Virginia. On one of his visits to that state, certain slaves came on board his vessel. What he was about leaving port, his vessel was searched, the slaves found, and the captain seized. In the hands of slave breeders, his fate was sealed. He was incarcerated, had the form of a trial, was convicted of attempting to send slaves to a land of freedom, and sentenced to thirty years in the Penitentiary.

Shut up in the gloomy cells of the prison, his wife widowed by his living death, and his children more than orphaned, he lingered out ten weary years—and Divil thus securing his freedom. Well, this is a civilized country—whereby point their spears toward Heaven—whereby praise their God, and noble-hearted men who believe and act the spirit of religion and democracy are boasting professed, are, of old, crowded among thieves.—Penny Telegraph.

#### STILL HANGING.

Those famous abolition prints, the Dealer, Democrat, and Statesman, aided by one Matthew Johnson who is paid by the United States, for looking after "beggars," are now shedding "whole plates of tears" over three slaves which they allege Judge Gholson sold when a citizen of Mississippi, some fifteen years ago. They even parade with moving "bowls of compassion" the bills of sale which the said Johnson pretends to have dug up. We trust he will continue his benevolent labors in that direction, and will, in due time, furnish the Dealer and Democrat with the bills of sale by which Douglas, Wise, Hunter, Cobb, Davis, Breckinridge, Guthrie and other Democratic candidates for the Presidency, now hold their hundreds of slaves. The sympathizing Democracy of Ohio would like to know how many they now sell annually. Parade the "bills of sale" by all means, good abolition converts for the nonce. If selling slaves fifteen years ago, by Gholson, disqualifies him for Supreme Judge, as you urge to the people of Ohio, what measure of disqualification should be meted to your Presidential candidates who still owe and traffick in human flesh? "We pause for a reply."

Seriously—the cant and hypocrisy of our Democratic contemporaries on the subject of Gholson's former slaves is akin to their efforts to substitute Swan for Whitman on their own ticket. It is shallow pretence and nothing else. The trick is too bad for respectable humping, and deeply disgraces the political timble-tiggers who play it in public. They only make themselves the laughing stock of sensible Democrats as well as all Republicans. Play the game out, by all means, Mr. Tricketts.—Cleveland Leader.

Very ingeniously written, a good political article, and all that; but—Did Gholson sell those slaves?—[Ed. Note.]

#### THE TORTURE IN MISSOURI.

Our Southern brethren not only preserve the good old custom of burning people alive, but the torture, that ingenious method of examining witnesses, and arriving at the truth, is retained among them. In the experience of Dr. Doy, recently received from the St. Joseph jail, is the following incident, related to a correspondent of the New York Tribune:

"A negro had been caught somewhere and was brought to jail. Negroes are confined in the lower part, and communication could be had through a hole for a stove pipe. Through this Dr. Doy learned from the captive that he was a free man, and had been born in the State of Illinois. He had—has—80 acres of land, with some improvements near Aurora, Illinois. He had come to Kansas to look at it, expecting to locate there, and on his return was seized by the Missouri thieros and hurried to the county jail. The day after his arrival he was taken out, stripped and tied to a post. The iron whip, with its sharp knife edges and dagger points, was produced. The Sheriff and his deputies, and other legal parties were present. The unfortunate negro was asked, where his master lived, and what that master's name was, and when he ran away. In vain did the poor fellow tell his story. It was received with oaths and abuse, and he was told 'That kind of style would not do,' while the instrument of torture was applied ferociously to his naked back. Blood started from the wounds, and the victim writhed and shrieked in his agony. At last there was a cessation, and the question:

"Well tell us who's your master, and when you ran away."

"I told you I never had a master. I was born in Illinois. I am free."

"Oh, d—n you, we have heard such stories as that before. Give it to him Tom, till he confesses."

Again the horrid scene was renewed. It was in the jail court—in the presence of justice, and the prisoners through the grates could witness it. In agony the writhing victim cried for them to tell him what they wanted.

The questions were repeated, but the immediate horror being repelled a little the trembling, bleeding victim hesitated to repeat words that would consign him to a fate even more horrible than death. Again a torrent of profanity was poured on him. He fallen down, as the cords had been somewhat loosened.

"Put him up! put him up! we'll bring him to yet," the crowd, crushed victim was made to writhe under the horrid torture. At last, almost too faint to shriek, bleeding and weak, the execution was once more stopped, and questions asked.

"Who's your master?"

"Oh, anybody you like."

"Well, was it Mr. Brown?"

"Yes, yes."

"Of Culpepper County, Virginia?"

"Well, just as you like; I don't know any counties in Virginia, I never was there."

"What?"

"Yes, yes," cried the trembling victim, "that was the county—Virginia."

"And it is rather more than six months since you ran away from him?"

"Yes, yes, oh, yes," and the shrieking man, without a hope in all the world of despatch around him, let his head fall forward on his breast, and his agony broke in tears and sobs.

"You have got all that noted down?" said one of the officiating villians to the sheriff.

"Yes, all right."

The victim was unfettered and led away. It was nearly two weeks before his wounds were well enough for him to travel, and then he was taken away. Waxes?"

#### HE CAN BE SPARED.

John Mitchell, the Irish refugee and patriot, has gone to Europe. John came to this country as one of the persecuted champions of liberty, who risked his life and sacrificed his citizenship in the land of his birth, for "bleeding" Ireland. On arriving here, he became passionately fond, and a great admirer of American slavery. His heart yearned for a plantation and bigness of his own. And that he might realize as nearly as possible some of the "benefits" of the "blessed" of American servitude, he went South and published a paper. This paper defended and commended slavery, as one of God's institutions. Unfortunately for John, he did not realize the "benefits" from the publication of his pro-slavery sheet he so devoutly wished and confidently expected. Hence, after modestly dictating to the people of this country the manner in which they are governed, and finding they paid but little attention to his charitable interference, he leaves the country in disguise a sadder and "de" to be hoped for his inordinate presumption, a wiser man, and a more consistent philanthropist. In his mind and consciousness he is not so above, and his "determination never to become an American slave," is gratifying to the American people to have that he can be spared.—Salem Herald.

#### Communications.

##### FROM AN EARLY ABOLITIONIST.

From May P. O., July 30, 1859.  
FRIEND B. JONES. I have two reasons, at least for writing now. First, I should regret to lose identity with the Anti-Slavery cause, little as I have aided in the past, or may aid in the future. I like to be considered one of the family, and to be called by its name. Secondly, I don't like to be slandered; if I don't affirm my signature, frequently, to an article, they report me dead, which brings premature (though it is slight) sadness to my friends and shortens relief to tenacious adherents to the opinions of long ago. But there is still another reason. Quite recently I spent several weeks in scenes so familiar to the Bugle editor, and though unknown to many of his readers, they could not fail to be interesting were they described by one competent. Those who were born and have always lived in localities in the interior, when fifty years ago the red man and the red deer, with a chance buffalo held undisputed possession, could not avoid observing the contrast, could they alight in old Chester County, Pennsylvania, where Penn's settlers sought for, and made themselves home in the days of our great, great grandfathers. Here are unmistakable evidences of their preference of utility before beauty. The massive stone walls which a rich cement and time have rendered well nigh as impenetrable as the mountain rock. Many of these edifices are entirely new modelled inside. Some have the exterior few-dashed, some are white-washed only, while a few have the same aspect they bore when they left the hand of the builder. Except these testifiers of the taste, or the necessities of primitive times, almost all the dwellings, barns and out-houses are clothed in the poorest white. All the palling and much of the fencing is dressed in the same manner. Best of all is their large old trees about their improvements—forest trees which have borne the scorchings of two hundred summers, and braved the storms of as many winters; still they stand fast rooted in the spots where were developed the germs of the chestnut and acorn. Culture has done its part. Pomology has been studied with effect; fruit and ornamental trees abound, and shrubbery "too tedious to mention." The farms probably average seventy-five acres of soil naturally of a second or third rate quality, but in a high state of cultivation. The cost of guano and other fertilizers is such, that the farmer does accumulate here as readily as in localities where the soil does not require such frequent renewing.

What is better than anything yet told, the people are social and comparatively intelligent. They do not forget that the diffusion of useful knowledge has been spoken of as a desideratum, hence Common schools and Lyceums claim their attention. If the branches taught, and the manner of teaching are not the best possible, in this progressive age, improvement may be anticipated.

But Reform, what of it? Would that a better report could be made. Though a well watered country, that liquid is not the only beverage. When the Washingtonians were in full blast, Temperance prospered. When law was resorted to in aid of the cause, a counter sympathy was manifested and temperance men cannot congratulate themselves on the gain.

Anti-Slavery phrase has become household words. No one pretends to vindicate, or palliate chattelism, and every body assents to the hardest words that are uttered against the vile system; but this never will abolish it. There is work to be done—something besides discussing the merits and demerits of Disunion and Political action. It is not infrequent that in the seal to have things done in our way there is more of fanaticism than hearty solicitude for the slave's redemption. The head work seems (doubtful if even this is more than seeming) to be done, but the heart work is so apparent. If we would realize the relation in which we stand to the subject should we not ask—"What can I do?" We are not individually sufficiently in earnest; we do not put our souls in the slave's soul's stead. It was not thus always.

Ask the abolitionists of Salem and vicinity if they feel the same interest they did twenty years ago, when there came to your post office the Emancipator, Liberator & Philanthropist six copies each, and one hundred and forty of Human Rights?

Are the martyr days of anti-slavery indeed past? Can a righteous cause prosper after persecution ceases? Are odium and progress inseparable?—Then welcome odium, better be hated, than apathetic; but I will say no more, for I sicken at the thought of our indifference. I once hoped that ere now, those in whom life is fresh, impatient under tardiness of their seniors would have taken the matter into their own hands and moved forward heedless of the admonitions to be "tolerant, moderate and prudent."

Have you become Israelites in Salem? I read in a stray copy of the "Republican" that you have recently had a meeting to urge the obligations of the Jewish Sabbath. Pity you do not exercise your talents and employ your time on matters of less doubtful utility. A glance at the Authority for the Institution will show that at first it was simply the announcement of a fact that creative power operated during six days; on the seventh, a hallowed rest; nothing more. Twenty-five hundred years after a Sabbath was appointed on the miracle of manna. In the Decalogue the Rest is referred to as the reason of the appointment, but on the revision of the law in Deuteronomy, it was to be observed on account of their deliverance from Egyptian bondage. First and last, it was addressed to the people led by Moses and them only. The language is, "Hear, oh Israel." No. There has been progress in this matter under the Christian dispensation. The Seventh was the day set apart in the Jewish law, and Death the penalty for infraction. The improvement consists in substituting the Sabbath with the First day, and a fine of a few dollars instead of a deadly stoning; and Horne not being strictly, but more or less, heeded, church-going being a work of christian necessity, they may be ridden or driven one, or a score of miles, and tied up to be fly-bitten, while their owners are working.

Best wishes to the readers of the Bugle.

AMOS GILBERT.

FIRST OF AUGUST CELEBRATION.

New Garden, Indiana, Aug. 3d, 1859.

The Anniversary of the emancipation in the West India Islands, was celebrated yesterday by the people of color at Richmond, from various parts of this State. The Daughters of Ruth, and the Masonic fraternity turned out in full regalia. The Sabbath Schools and citizens from various parts, joined the procession, which was organized in front of Starr Hall, and marched through diverse streets, with music and banners, making a grand display. From thence to the Fair grounds, under direction of the Grand Marshall, Calvin Oakland,

where a sumptuous dinner was prepared under his superintendence. At about one o'clock the audience was addressed by the talented Francis Ellen Watkins, of Baltimore, after which an oration was delivered by the eloquent H. Ford Douglas of Chicago, Ill. Between the two speakers, the cause of the downtrodden and oppressed was fully vindicated, and the wrongs of my people were themes prolific of discussion. Freedom and Slavery constituted every reflection and consideration, and the great theory of human rights was held up in its true light to thousands of people, and the cursing and blighting form of slavery was fairly and justly exhibited to the gaze of the north, who uphold and protect this God-defying, man-degrading, soul-crushing and hell-deserving institution, which holds men in abject servitude.

But we have a greater work to do than our West India brothers. They only had eight hundred thousand galling yokes to break; we have four millions of these to destroy and grind to powder before our glorious work is done. And I do not know that breaking the four millions of yokes will bring deliverance to our hands, since that scourged brand is bowed again, who navigates the Ocean to traffic in human misery, and freight itself with the groans and tears of agony. Her motto is written with blood—it is dripping with human gore; and I agree with what has already been said.

Come then from mountain and valley,  
From hilltop and plain,  
With heart to do battle  
For freedom again.

Excuse me for wandering so far from the subject.

After the orations were concluded, the procession again formed and returned to the city, and was dismissed for the day. At night the people were assembled in Starr Hall, where they were again addressed by Miss Watkins, and Mr. Douglas, the former on "Home Influence," the latter on "The Brutality of Slavery," after which the people were served with refreshments, and a social reunion took place, and so our scene closed for this anniversary of the emancipation in the British West India Islands.

Miss Watkins has been lecturing in this State for some two months with great success, and we hope the Hoosier State will yet become a pattern for her sister States, in morals, justice, and equal rights to all mankind.

Yours for Truth and Right,  
J. GREENLY AMPLEY.

[The foregoing communication was received last week, but not until our paper was nearly made up.]

#### BIGOTRY.

WELLSFIELD, Ohio, Aug. 16, 1859.

The Bugle of Aug. 13, contains a letter from Parker Pillsbury that manifests greater bigotry than I have seen exhibited for a long time. And it is the exhibition of such bigotry by some of the most active of those called "Garrisonians," that in my opinion, blinds that Society from gaining the sympathies of but a small portion of the people of the land. They are viewed as Ishmaelites, and will be so long as their hand is against every man. Every one that does not step on to their narrow plank is denounced as an enemy to the slave and to all mankind. They claim that they are right, and affirm that every one that does not agree with them is wrong. They will not admit that any one can be honest who differs from them. All must subscribe to their creed or be anathematized as heretics. S. S. Foster a short time ago, let his bigotry carry him so far, that he was just on the point of excommunicating the whole Anti-Slavery Society, under which he has so long labored. Thanks to a few present, he was persuaded to drop his scheme, or there would now be nothing of the Anti-Slavery Society, except Stephen S. Foster. Possibly he might admit Parker Pillsbury into his church, for he is certainly bigoted enough to suit any one. Talk about bigotry in the church, or among professed christians! I have never known a church, or any christian man, so bigoted as to denounce as heretics all who differed from them. Christianity is charitable and liberal. It says God speed to all who love God and man, whether they walk with it or not. We ought to know and admit that men may be honest and differ with us.

If I know myself, I love my fellow men of every nation, and desire to do all I can for the good of all. I have for years, as long as I have been in public life, identified myself with the cause of the oppressed, and have done all I could for the liberation of the slave, for the entire overthrow of Slavery. I have stood ready, and I am now ready to do anything that I think can possibly help the oppressed. I am not so bound to any party church, class, or creed, but that I would leave all, and separate myself forever, if I thought God and the right, would so direct. And in this I express the sentiments of thousands of my brethren in the ministry. Yet Parker Pillsbury, would anathematize all of us, and charge us, with outwitting Judas in his betrayal of Jesus, because we do not subscribe to his creed and follow him.

We would bid God speed to Parker Pillsbury & S. Foster, Wm. L. Garrison and any others that would honestly labor for the good of the slave, notwithstanding they did not belong to our church, or believe as fully in the truth of the Bible as we do. We stand on broad ground, on liberal christian principles. Not we are called heretics because we are not as narrow-minded and bigoted as they are.

Now Dr. Cheever in the candid judgment of tens of thousands, is doing far more for the good of the slave, on his broad christian platform, than any dozen men can possibly do, standing where Parker Pillsbury would have them, on his little narrow bigoted plank. Now who is right in this matter? Are thousands of men of good judgment all mistaken and only Parker Pillsbury right? Is it not more probable that the latter may be in an error? Must the whole world bow in opinion to a little clique that claim to have all the wisdom?

No, no. Mr. Parker Pillsbury and the few who side with him, must give up this bigotry. They must allow others as honest as they are to work in their own harmonies,—to use their own weapons. They must not try to cut off the heads of others who choose to stand on broad and liberal christian principles.

I have no reason to doubt but that Parker Pillsbury desires the good of the slave. I claim that he has no right to deny that I honestly love the slave, and am doing what I think is best adapted to do good to all the oppressed. He may think his judgment better than mine, and he both he equally honest. Then let us give up all this contention with each other. If Dr. Cheever chooses and has the ability, to advance against the hosts of oppression, with a whole battery of rifled cannon, at every discharge in quick succession, must drive

which ranks a league in advance, should I and Parker Pillsbury, who carry only short hand rifles, go to firing into the Doctor, because he requires a broad road to advance in, and will not follow in our narrow trail? No, no, let the Doctor have room, and blame away. He does good work. While I and my friend Parker, will run and pick off the few stragglers that we find in the flanks. Let us say no more about our private views that differ, while we can run together upon the many and destroy them.

All true friends of the slave should unite against the common enemy, and not waste their strength in contending with each other about mere matters of opinion.

A. A. WHITMORE.

#### The Anti-Slavery Bugle.

SALEM, OHIO, AUGUST 20, 1859.

The Bugle can be obtained, every Friday, at Isaac Treasott, at Starr's Book Store on Main street, Salem, Ohio.

FRANCIS ELLEN WATKINS is authorized to obtain subscribers for the Bugle, and to receipt for any monies paid on account of the paper.

#### ANNIVERSARY NOTICE.

The Seventeenth Annual Meeting of the Western Anti-Slavery Society will be held in Alliance, Stark Co., O., commencing on Saturday, the 13d of September, at 10 o'clock, A. M., and will probably continue three days.

Every year of our warfare presents, in the new aggressions of the slave power, new motives for persistent, faithful anti-slavery action. The North is beginning to realize how unchristianly true it is, that they who enslave others, or who aid in their enslavement, will have the cup returned to them which they have given the bondman to drink. Especially is this now true of Ohio, whose citizens have been imprisoned for performing deeds of humanity, whose State Sovereignty has been trampled into the dust, and whose Supreme Court has been shown to be an ally of that power which is striving to crush out the life blood of Freedom every where.

Zealously then, and cordially we invite the true friends of the slave to assemble with us at our anniversary for counsel and labor. Let us come together in the name of Liberty, and by our words and deeds strive to exalt man above institutions, humanity above creeds, that the slave's cause will receive a new impetus at our hands.

Beside our home speakers, PARKER PILLSBURY and CHARLES LEXNOR REMOND are expected to be present, and perhaps other friends from the East.

BENJ. S. JONES, Recording Secretary.

#### HALF FARE TO ALLIANCE.

The Pittsburgh, Fort Wayne and Chicago Railroad will issue tickets from any station between Pittsburgh and Cincinnati to and from Alliance at one fare for the round trip, to be good from the 2nd to the 6th of September, both days inclusive.

The Pittsburgh and Cleveland roads, have made a similar reduction from all points North of Alliance, as well they would also extend it to points South. We trust that the reduction is fare will be an inducement to many to attend the meeting who would not otherwise be present. We understand the friends at Alliance have made ample provision in the way of hospitality, the tent will accommodate a large audience, and if that is not sufficiently commodious, we have all out of doors to resort to. We can promise good speaking, fine faith that we shall be favored with pleasant weather, and expect to have a grand time, to a share of which all are invited.

#### TO CORRESPONDENTS.

We have several communications in hand, for which we have not been able to find room this week.

#### EXECUTIVE COMMITTEE.

A special meeting will be held on the evening of September 22d, at 8 o'clock, at the usual place.

#### REFORM MEETINGS.

By a notice in another column it will be seen when and where the Ohio Yearly Meeting of Friends of Progress will convene this year.

The Michigan Yearly Meeting of Friends of Progress will be held at Ann Arbor, on September 23d, 24th, and 25th.

The 2nd National Philanthropic Convention will convene its sessions in Buffalo, N. Y., on Friday, the 16th of September, and continue three days.

#### BIGOTRY.

Webster defines Bigotry, "Obstinacy or bias in attachment to a particular sect; unreasonable or warm in favor of a party, sect, or opinion exclusive prejudice."

It may be that our friend Whitmore—when communication we publish this week—expressed a different standpoint from ours, really some bigotry in the letter of Parker Pillsbury which is refers. We confess we do not. To us it seems an earnest, outspoken denunciation of all who were from true action, given in the resolution, not of A. A. Whitmore, but of Parker Pillsbury. One who is as earnest as he is to court investigation of the principles he holds, as to examine them of his opponents, who is as ready to have his own criticized, as to criticize those of others; who has come up through much tribulation from a purer pulp in an anti-slavery platform; who, though speaking with earnestness and zeal, is not as earnest or as zealous as would be the slave whose once by pleads, is not, we think, to be blamed with bigotry, unless there be pretty good proof of the fact, and the proof which is presented by our correspondent, is applied by him to the Garrisonians generally, as in his opinion it is their bigotry which keeps them in the very mill of misery where they now stand



any man who believes in the right, to demand that his neighbor, who disputes a different opinion, is also right. From the very nature of things both cannot be right, and both may be wrong. We may, however, change our opinion of the matter when we cease to believe there is but one God, one faith, and one baptism.

Our correspondent's church history must be a little at fault inasmuch as he now affirms that he never knew a church so bigoted as to denounce as heretics all who differed from them. If he will give even a very cursory examination to this matter, he will find that the Roman Catholic Church denounces as heretics all who are not numbered among her members; he will find that the Protestant Evangelical Churches denounce as heretics those of other professed Christian Churches who hold their faith; and he will further find that Roman Catholic, Protestant, Evangelical, and Unitarian societies denounce as heretics those in each who are represented by the *Roman Intelligencer*.

And in the main, the denunciation and punishment for heresy is not limited to this world; but the evangelical churches bind the heretics' hands and feet, cast them into outer darkness, and expose them to an eternity of suffering. If our correspondent had read attentively the letter upon which his charge of bigotry is based, he would have learned that Dr. Cheever's own church, while regarding men-stealers as criminals, and regarding ministers, has just denounced and expelled a member for Sabbath rest.

Gradually it is very apt to be bigoted, while Christianity is always liberal—so liberal as not to let what a man professes, but enquires by what works his faith made manifest. So does anti-slavery; and it is a liberal upon abolitionists to say that they declare men as dishonest because they differ from them. Many a man who is in the wrong is so honest as was Saul when he persecuted the Christians unto death; but it is not recorded that even in those early days, Christianity was as bigoted and as liberal as in regard Saul's killing of Christians as a Christian act, though he knowingly did it, believing God required it at his hands.

Our correspondent appears to occupy the same platform upon which Mr. Cheever stands, and as yet we will satisfy with it. It occupies the Garrisonian, on the one hand, for depending upon that platform, while, on the other hand, they denounce as false to the slave, and false to Christianity the members of the American Board, and of the Tract Society who refuse to deal with them. This may all be right, but the question will arise in many minds. Is it bigotry for Parker Pillsbury to act toward Dr. Cheever and his friends, as they claim the right to do toward others? And if it is bigotry in the one case, is it not so in the other? True, there are thousands of men of good judgment (in many things) who sustain Dr. Cheever and his platform while there is but a handful of Garrisonians. And these thousands, asks our correspondent, all mistake! Perhaps not. And yet it is but recently they took the position they now occupy. They were either mistaken before they assumed it, or they are mistaken now; and perhaps they were at only mistaken then, but also now. Being bigoted, they are fallible. Again, if thousands of men of good judgment sustain Dr. Cheever, yet thousands of men of good judgment oppose him. When we get down to the question of justice, and regulate our anti-slavery action by the approval of numbers, what becomes of Dr. Cheever's platform? Should that time ever come when it will be none to respond to God's interdict? Who will go up to the help of the Lord against mighty Goliath?

Our correspondent's Church sustains slavery, so long as Dr. Cheever and other professed abolitionists side Church recognize men-stealers as fit members, and qualified for its ministry, so long as the Government enters with the Church to uphold and sanctify the institution, so long will the true abolitionist bear his testimony against the position of every man who lends his influence to the support of either. And if the upholders of Church and State—or some of them—in their blindness believe that they are doing God service, while staining their honesty of purpose, their party nature, we will strive to so concentrate God's moral power, to so fasten conviction upon their minds that they shall be stricken down, even as was Saul of old. And if this be bigotry, then we are bigoted. And if every man's hand be raised in defense of slavery, then will our hand be upon the hand of every man, and consequently every man's hand against us.

**ANOTHER LABORER GONE**

Mrs. Cordelia L. Smalley, a lady of some distinction, died on Sunday last, at the Bergen River Water-Cure, near Hoboken, of which establishment she had been for some months the regular resident. Mrs. Smalley was a native of New York, and in her early age removed to her residence in New Jersey, where she remained until her husband's death. She then commenced the study of medicine and graduated in 1855, since which time she had a few weeks previous to her death, been in successful practice. She was extensively known in the early age mentioned, and her position in the case was a woman's elevation.—*New York Tribune*, August 18th.

The confidence contained in the above will not refer to the hearts of many of our readers, but to the Abolitionists of the West who cannot truly appreciate the qualities of our deceased friend.

As yet our radical abolitionism many years ago, and under circumstances which required no amount of Christian faith and Christian courage to enable her to be true to her conviction of right, the unhesitatingly identified herself with the unpopular few, and from the time of her conversion to the hour of her death, was ever numbered among the earnest and faithful advocates of the slave's cause. At every recurring anniversary of our Society, we anticipated her presence and her counsel. Hopeful herself, she infused hope into others, faithful to the right, she courageously encouraged the faltering and the faint.

It was not alone to anti-slavery, not alone to benevolent exertion that her efforts were given. Her sympathies were enlisted in every good word or work. She was interested in everything that was promised to improve the condition of humanity, and to her may be accorded the highest praise—"She hath done what she could."

It is not indelible will, by her perseverance and self-discipline, by her great determination upon her life's great aim, she has set an example of womanly heroism, and given in her personal experiences, her discourses and her example a practical illustration of women's power—power valuable by far than the power of numbers.

It is not to sorrow for the absence of our dear friend, and that sorrow is intensified by the knowledge that she left this stage of action in the prime of life, and when the path of usefulness was open wide before her. But we have a full compensation, that being dead she yet speaks through the remembrance of her many good words—by her good deeds which still live in the hearts and the surrounding gloom.

We call it such, simply for the convenience of designation; for whatever *interfaith* formula may have been adopted by the recent Convention at Columbus, whatever rites of worship may have been observed by its members, we doubt whether it contained more, if as much, of the spirit of Christianity, as did the Convention which in 1838 formed the American Anti-Slavery Society, and invited a more catholic platform all who were willing to engage in the Christian work of laboring for the slave's emancipation. We regard it as no more Christian, to say the least, than the subsequent meetings of the American Society and its auxiliaries, whose members, annually come together to do a Christian work by Christian means. To mere name of Christianity is of little significance to so-called Christian men steal bales, and so-called Christian ministers baptize the dead, and so-called Christian Churches endorse the sin.

We last week gave the resolution adopted by the Christian Anti-Slavery Convention, and we will now give the Address of that body. We would like to admit that we do not attach so much importance to this movement, as is placed upon it in all quarters. If those who inaugurated it had felt liberty to unite with others who were already engaged in carrying forward the moral anti-slavery agitation, had they been so catholic as to be willing to work with all who were willing to do so, we think we should have regarded the fact as a mark of progress, a doing away of those sectarian limits, beyond which no law dare venture. Whether it will result in the great good which some anticipate, is a question that had perhaps better be left to the future to determine, to the organization which that Convention formed has hardly lived long enough to indicate its character by its deeds. We have it is true, its Resolutions and Addresses, and to them we wish to give some attention.

The resolutions justly characterize slavery as an outrage upon the rights of man, and a violation of the clearly revealed will of God. The 3d resolution declares

"That the perpetration of this crime rests on all who capture, enslave, import, sell, purchase, hold, re-enslave, or re-sell slave human beings; on all who aid, encourage, pass, approve, or enforce sanctions for the capture, enslaving, holding, re-capture, or re-enslaving God's images; and the persons thus offending will be held responsible as the Bar of God."

This declaration, we apprehend, was made by the Christian Anti-Slavery Convention, as was the Declaration of 76 by the Continental Congress. In both cases true doctrine was stated, but only a partial application of it was made, or intended to be made. The resolution presents in another form the doctrine of "No Union with Slaveholders."—The legitimate application of it brands as slaveholders and slave-catchers every member of the United States Government, for if they do not themselves capture or enslave, re-capture or re-enslave, they certainly aid and enforce enactments not to enslave, they certainly aid, and enforce enactments not only in capture and enslave, but in recapture and re-enslave human beings; and we doubt whether there was a man who voted for that resolution whose political influence, physical power, and pecuniary means are not given to a greater or lesser extent to the doing of these very things.

But some may think it unsafe to judge from our stand-point those who claim to see their influence as members of the Republican party in put down slaveholding and slave-catching. Judge then, if then, from their own stand-point, and ask whether they truly practice the doctrine of the resolution, if true Republicans will not deny—and we have good reason to believe that most, if not all the members of that Convention were Republicans—that the Democratic party do "aid, encourage, pass, approve or enforce enactments for the capture, enslaving, holding, re-capture, or re-enslaving God's images", nor will they deny that the party is composed of individual Democrats.

By consulting the minutes of the Convention, we find the following name religious bodies were represented there, not by delegates, but by members:—Methodist Episcopal, Wesleyan, Presbyterians, Free Presbyterians, United Presbyterian, Congregational, Christian Union, United Brethren, Baptist, Free Will Baptist, Disciple. We are somewhat acquainted with the character, anti-slavery-wise, of most of these bodies, and we venture to affirm that there is not more than one or two of them—and we doubt whether a single exception need be made—which regard membership in the Democratic party as a bar against membership in the church. Viewing this resolution from the Republican party stand-point, every member of the Democratic party is guilty of sustaining slaveholding and slave-catching, which the Convention by resolution declared, "constitutes one of the most aggravated violations of God's law, one of the most momentous crimes presented to human consideration". And yet those deeply dyed criminals are fellow-members in good and regular standing—if accidentally not in the individual church, yet in the sect—with those, who by resolution condemn their deeds. Perhaps however, these men, having received more light, will manifest that increase of knowledge in their deeds. We hope speedily to hear of an extending revival in the various churches of this State, which shall out of fellow-ship exclude every member of the Democratic party, and vindicate the sincerity of those, who, in the Christian Anti-Slavery Convention adopted the resolution.

Others of the resolutions recognize very fully the supremacy of the Higher Law, which is the abstract, we fully endorse. But when a man joins a company of pirates or freebooters, and agrees to be bound by their laws, it seems a little out of place to present the requirements of the Higher Law as a reason why he should not, while remaining a partner in the confederacy, obey the rules of the company. If he wishes to place himself under the Higher Law and stand justified by it, he must first dissolve the lower law compact he has made, for though many have tried it, it has failed in the experiment of serving two masters. It would be the perfection of folly to insist that the pirate captain should be governed by the Higher Law in his administration of pirate justice; and it seems to us equally absurd to ask of United States officers that they be governed by the law of God in the administration of a Constitution which does not name His name, or recognize His existence from the first line of its Preamble to the close of its last amendment. The absurdity of such a requirement is something which the members of the Christian Anti-Slavery Convention have yet to learn; had they been diligent pupils in the school which Discipleship opened in Ohio fourteen years ago, they would have learned that truth and many others, the knowledge of which they greatly lack. These remarks on the resolutions in regard to the application of the Higher Law, will apply equally as a portion of the Address, which, however, contains many valuable sentiments, and is worthy of an attentive perusal. We have one objection, however, to make to it, which we shall state as briefly as we

OUTRAGED BY A CRUEL CAPTAIN AT THE Jersey City R. R. Depot.—On Tuesday forenoon as the 11½ train of the Morris and Essex cars was about leaving the Jersey City Depot, a young colored man, neatly attired, and presenting a genteel appearance, stepped into one of the passenger cars and took a seat for the purpose of going to Orange. Presently an employee of the Company came along and ordered the young man out, at the same time informing him that he could take up his quarters in the baggage car. The young man stated that he had purchased a ticket the same as other travellers, and desired to travel under the head of baggage, and refused to leave the car, when he was forcibly ejected and rather roughly handled. This was witnessed by quite a number of passengers, many of whom expressed considerable indignation. Upon inquiry, it was ascertained that the passenger is one of the Lucif family, consisting of three brothers, who are quite extensively known throughout the country as realists. They reside at New Haven, are said to be quite well-off, and are generally respected. The conductor of the train assigned as a reason for the course pursued, that Luca was drunk. His appearance, however, did not indicate the truth of the assertion.

Yesterday's Tribune says Mr. Luca is about to commence a suit against the company for the unwarranted assault made upon him. He denies that he was drunk or that he is in the habit of drinking.

WASHINGTON CITY, August 22.—The Administration has bestowed upon the subject of the African slave trade its earnest attention; and with the view of suppressing as far as possible the traffic has initiated measures more efficient and more extensive than ever before for that purpose. The squadron for the coast of Africa as arranged by the Secretary will consist of the following named vessels: The steamers Mytic, Sumpter, San Jacinto and Mahican and the sloop of war Constellation, the flag ship Portsmouth, Marion and Vincennes. The most efficient officers are assigned to their command, those of the steamer Mytic and Sumpter respectively, are Lieutenant W. K. Leroy, and Lieutenant J. F. Arthurs. These gentlemen were at their request entered to this service, their vessels being of light draft can penetrate waters too shallow for those which have heretofore been on that coast, besides having the advantage of steam; hence slaves will be more closely pursued. The joint treaty with England requires that the United States shall keep there a force of 80 guns, but by the recent arrangement on the part of the administration the number of our guns will be 116.

Mr. Birney, who succeeds Mr. Morse as Naval Storekeeper, went out in the Constellation, with instructions to remove the naval depot for the African Squadron from Porto Praya to San Paul de Leando, which is 330 miles distant from Porto Praya. This new depot will consequently be much nearer than the former to the principle points of traffic on the coast, too. There is to be an efficient naval force composed of the steamers Crusader, Lieut. Moffit, the Mohawk, Lieut. Graven, the Wyandotte, Lieut. Stanley, and the Falcon, Commander G. G. Williamson. They are to cruise in the neighborhood of Cuba, for the purpose of capturing any slaver which may by their experience escape the vigilance of our naval force on the African Coast. These arrangements will soon go into full operation, and the Secretary of the Navy is now hurrying the preparation of each of the vessels as are yet in port for this important service.

AFRICANIZING

A census now being taken in South Carolina, under State authority, shows a decrease of five thousand whites in seventeen parishes since 1855, where there has been, during the same period, a large increase of negroes. This is the tidewater region, where the bulk of the slaves are concentrated, and the region which rules the balance of the State, by a preponderance of wealth, and by the system of gerrymandering in favor of slaveholders, which obtains, although in a mitigated degree, in the State of Maryland.

The tendency of Negro Slavery, wherever it exists in its full vigor and purity, as it does among the superlative Democrats of South Carolina, is to expel all white population, except a small portion directly concerned in the ownership and management of slaves. This process of expulsion has been going on in South Carolina for half a century, and its Democracy is proportionally intensified from year to year. How long it will be before the races there will attain the disproportion which preceded the catastrophes in St. Domingo, is an easy question in arithmetic. It is already pretty well the most proper State in the Union for the Democratic National Convention to hold its session in. In Charleston, of all places in the world, may be enjoyed those African odors so sweet to Democratic nostrils.

The Pope has sent a large bundle of curses to England after a workman, escaped from his alum manufactory, and who revealed some of the secrets of the art. The form of excommunication curses the poor mechanic "in his basket and in his store, not only in eating, drinking, and being hungry and thirsty, but in sleeping, in walking, working, standing, resting, not only in the power of his body, but in all his members, in the hair of his head, temples, forehead, ears, eyebrows, cheeks, jawbones, nostrils, fore teeth, and grinders; in his nose, throat, shoulders, wrists, arms, hands, veins, groins, thighs—hips, knees, legs, joints, and nails, living and dying." The Pope attaches a good deal of importance to alum, from his pains to curse this poor fellow from the crown of his head to the sole of his foot; and lest his own influence is not enough, he calls into his aid St. Michael, St. John, St. Peter, St. Paul, St. Andrew, and a whole company of martyrs and sinners, "from the beginning of the world to everlasting ages." The stringency of this bull savors of alum works.

OHIO YEARLY MEETING  
OF  
FRIENDS OF HUMAN PROGRESS.

The Ohio Yearly Meeting of Friends of Human Progress, will hold its next meeting at  
FAIRMOUNT,  
four miles South of Alliance, Ohio, commencing  
OCTOBER 1st, 1859,  
and to continue probably three days.

Without regard to Creeds, Confessions of Faith, Sects, Orthodoxy or Infidelity, Cause, Sex, Color or Condition, Enemies as well as Friends of Religious, Moral and Intellectual Progress, are invited to meet and co-operate together for the welfare and development of mankind: Several speakers have already expressed their intention to be present.

RACINE, WISCONSIN,  
ISAAC TRESCOTT, Clerk.

**FRESH GROCERIES**

2 Bags choice **Mariabito Coffee**  
25 do do **Rio** do  
4 do do **Java** do  
4 Quets do **Young Hifen Tea**  
4 do do **Black** do  
10 Bins do **New Orleans Sugar**  
8 do do **"A" refined Sugar**  
4 do **Golden Syrup**  
4 **Star** do **French Prunes**  
12 Boxes **Valencia Raisins**  
10 do **Mango** do  
8 Half do **do**  
8 Boxes **Strawberry Tobacco**  
4 do **W. H. Grant's No 1 Tobacco**  
30000 do **Good and Choice Sugars**  
10 Baled **No 1 Palm Soap**  
4 Kags **Baking Soda**  
8 Halfbbl. **No 1 and 2 Molasses**  
6 do do **White Wash**  
Also, a general variety of Goods in our line.

To ARRIVE:  
8 Bbls. Choice Sugar,  
1 Tons  
10 Bbls. Molasses  
24 Bbls. Choice Southern Flour.  
Buckets and Tubs constantly on hand.

J. DEMING.  
Salem, Aug. 30, 1889.

**G R E A T S A L E**

**HEATON'S**  
SALEM EXCHANGE BUILDING

We have reduced the prices of all

**Summer Dress Goods,**  
and are offering all SUMMER READY-MADE CLOTHING very low. Now is the time to buy, and by

AN ENTIRE SUIT FOR \$2.50  
Cheap Hosiery, Oxforders, Jackboots,  
Brilliant, Summer Silks.

We will sell at prices that cannot fail to induce all who are in want of

**Summer Pantaloonery and Dress Goods**  
to PURCHASE NOW. Remember the place, and

J. HEATON & CO.  
Salem, July 23, 1889.-1f.

**AGENTS WANTED,**  
To travel and solicit orders for the celebrated Patent Fifteen Dollar Sewing Machines. Salary \$50 per month, with all expenses paid. Address, with stamp,

I. M. DAGGETT & CO.,  
June 23.-6w BOSTON, MASS.

24 BBLs. EXTRA (SOUTHERN)  
**WHITE WHEAT FLOUR**  
will be sold at reasonably low rates.

J. DEMING.  
Salem, June 25, 1889.

**DR. R. B. RUSH,**  
HOMOEOPATHIST,  
Office three Doors West of the Wilson Bookery,  
SOUTH SIDE OF WALD STREET, SALEM, OREGON.  
Where he may be found ready at all times to attend to calls in his profession.  
Salem, June 4th, 1889.-1y.

**THE ATLANTIC MONTHLY,**  
DEVOTED TO LITERATURE, ART, AND POLITICS.

The general appreciation of the intelligent reading public, and the increasing circulation of this Magazine, furnish the conductors with ample proof that its aims are appreciated, and that it has met an acknowledged want. The general favor which have given THE ATLANTIC its popularity hitherto will be carefully preserved and new attractions will be added from time to time.

The pages of the Atlantic are stereotyped, and each number can be supplied.

Ten.-Three dollars per annum, or twenty five cents a number. Upon the receipt of the subscription price, the Publishers will mail the work to any part of the United States, prepaid. Subscriptions may begin with either the fifth or any subsequent number. The postage of the "Atlantic" is 26 cents a year if prepaid.

**CLUBS.**  
For Ten Dollars the Publishers will send 400 copies of the ATLANTIC for one year, the subscribers to pay their own postage.  
Clergymen, Teachers, and Pastmasters will receive the work for Two Dollars a year.  
Booksellers and Newsmen will obtain the terms by the hundred, etc., upon application to the Publishers.

**PHILLIPS, SAMPTON, AND COMPANY,**  
13, Winter Street, Boston.

**FARQUHAR HOUSE,**  
EAST END OF MAIN STREET,  
Salem, Columbiana County, Ohio.  
J. Watson, Clerk, W. W. Allen, Ag't.  
Our Passenger conveyed to and from the depot free of charge.

**BROADWAY**  
**CLOTH & CLOTHING**  
**HOUSE.**  
SALEM, COLUMBIANA CO., OHIO;  
(SIGN OF THE AMERICAN FLAG.)

The Largest and Cheapest Clothing House in the country! Our large assortment of Men's and Boys' Clothing is all of our own make, and made up of Goods bought directly of the Manufacturers and Importers, and all articles are Guaranteed as represented to the purchaser. Our stock of Fashioning Goods comprises everything in the East.

Men and  
Boys. We have  
constantly on hand a large and varied  
assortment of Reasonable Price Goods  
of Every description, adapted to  
Men's and  
Boys' Wear,  
which we will  
sell by the yard,  
or take up in order in a  
superior manner. It is  
well known that our Cutter,  
Mr. Cowen, stands unsurpassed  
in his profession, and that we  
keep the best workmen to make up our work.  
Our motto is "Ready Pay—Quick Sales and Small Profits." Goods delivered from the East weekly.  
Satisfaction guaranteed or money refunded.

N. B.—We have opened a Branch of  
**ALLIANCE, STARK COWETT, OHIO,**  
the new and elegant storehouse, 225 and 231  
the Buckeye House, where Orders can be  
filled at the same low rates as at our place in Salem.  
We thank the Public for their past patronage,  
and shall ever strive to merit your  
continued and increased patronage.

**W. WOOD & CO.,**  
Sole Agents of the American Flag.  
May 14, 1889.

**BLANK DEEDS, Mortgages, Subpoenas,**  
Sales, Executions and Returns for Sale  
at 50cts.



